1: Kroeber E-5 (1901) 1908
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each of which has a ceremony of its own rivalling that of the other (respectively the war-dance and the star-dance), compete in a horse-race, with the agreement that the beaten party is to put up the crazy-lodge. It does not seem that this is a common procedure.

The Gros Ventre abandoned their dances much earlier than the Arapaho, and almost nothing of the organization remains now, except a memory. It is somewhat difficult to procure precise details of the procedure, especially in the older dances. In great part, the regalia used have also perished, and it has been possible to secure only a very few pieces. These show, as do the descriptions given by the Indians, that the objects and decorations used are quite similar to those of the Arapaho. The distinction of several degrees purely of honor within each ceremony, which is so characteristic of the Arapaho age-dances, is also found in the Gros Ventre, though it seems that the distinctions made and the number of degrees are not quite so elaborate. This is evidenced, not only by the fact that few degrees are described by the Gros Ventre, a fact which might be due to their longer disuse of the ceremonies, but also by circumstances such as the one that certain regalia, which in the Arapaho dog-dance are worn only by the members of the second and third highest degrees, are among the Gros Ventre the common regalia of all participants; only the highest degree of the Arapaho being retained by the Gros Ventre as distinct.

The Gros Ventre call their entire ceremonial organizations benaa"wu, a dialectic form of the Arapaho Hayaa"wu, and, like it, probably meaning "all the lodges." The members of the age-societies are called beniinen, commonly translated at the present day as "soldiers," etymologically probably "all-men," or "all-(?)-men."

The ceremonies of the Gros Ventre benaa"wu, with the age-dances given in order from youth to old age, are the following:—

Açeiha"w"	Sacrifice-lodge,[1] sun-dance
	Star-dance, partial preliminary
Nōuhā"w"	Fly-lodge, first dance
Haha"tyā"w"	Crazy-lodge, second dance
Nōuhā"w"	Kit-fox lodge, third dance
Hotibyā"w"	Dog-lodge, fourth dance
Nanā"nahā"w"	Tomahawk-lodge, fifth dance
Bijtahā"wu"	Drum (?) lodge, sixth (?) dance
Benuxtcā"w"	Buffalo(?) dance, women's dance.

The members of these successive age-ceremonies are called respectively

[1] Once translated "looked-at-lodge."

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796 ors and directors through the dance. By these old men the dancers are painted in the dancing-lodge every morning during the ceremony. The dancers' wives take a more prominent part in the ceremonies among the Gros Ventre than among the Arapaho. They are painted at the same time as their husbands by his "grandfather." Every night during the ceremony there are certain observances between the "grandfathers" and the dancers' wives, who leave the camp-circle together in order that the women may receive medicine from the old men. This practice is much more developed among the Gros Ventre than among the Arapaho.

Whether there is in each dance a preparatory period in which the dancers' regalia are made and they are instructed in the ceremony by their "grandfathers," as among the Arapaho, is not clear in the case of the Gros Ventre. The dancing itself in all of the age-ceremonies goes on for four days,[1] and, in some cases, nights. On the last day the dancers leave the lodge, and [361] dance for gifts before the tents of prominent men at different places in the camp-circle. Immediately upon this the camp breaks. The dancers, with the property they have received in gifts, go in advance, and lay the presents on the ground. The camp comes up in a body and makes a rush; the property is seized and divided. The dancers form in a circle, and at the conclusion of four dances rush off to race. On their return the ceremony is ended. Only in the case of the crazy-dance do these ceremonies of the fourth day appear to take place without the camp-circle having been broken; [786] and for four days thereafter the camp remains in position, giving the participants in the ceremony opportunity for the license which is a part of this dance.

All the ceremonies, including the sun-dance and the women's dance, are made as the result of the pledge of an individual in the hope of deliverance from death or danger, either of himself or of a relative. If a member of a company of men who are of the proper age to make the crazy-dance has a relative whom he loves, and whose death from sickness is feared, he may say, "Such and such an old man (naming him) shall put up the crazy-lodge for me this summer." If the sick person dies, the dance is not held. Sometimes a person who is ill himself pledges to make the dance on his recovery. The pledger of any dance is called ye'nouhuxtj[i] (Arapaho, ya'nahûtⁱ). A man in danger in war, or one who has been wounded, may also pledge the dance. The time for the dances is apparently summer. For the sun-dance, spring or early summer, when the trees are full leaved, is [616] specified; and it is added that sometimes, after the pledge is given, the people have to wait all winter to make the ceremony. In the case of the crazy-dance, it is stated that two divisions of the young men of the tribe,

[1] Probably to be interpreted as three nights and three days.

2: Flannery E-5 (1940-1948) 1953
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taboo. This was the case regarding the children of "inseparable friends," but whether or not it was so regarding the children of all members of the company, mutual hospitality was frequently extended among the members—"a man would most often invite the members of his age group." Further, it was not unusual for members of the same company to go hunting and on raiding and revenge parties together. If a young man were killed at war and his body brought home, the members of his company were said to have assembled and danced around his bier, sometimes sobbing and crying as they danced.

As members of either one or other of the two larger societies they joined with members of other companies, in the Stars and Wolf-men respectively, to perform their proper social dance and to participate in activities such as gambling, horse-racing, "bragging contests," and so on, wherein they could compete with members of the opposite moiety. An individual seemingly tended to choose his serious enemy-friends from among those of the rival organization and thus is explained the spirit of competition which Kroeber notes between the Stars and "other companies."[13]

The Societies

The Stars and Wolf-men societies were organized along identical lines and were distinguished from each other only in details of procedure.

Each society included approximately half the total number of able-bodied warriors in the tribe. They each had two renowned men as leaders—two Star leaders of relatively recent times having been Comes A-flying and Crazy Bull; two Wolf-men leaders, Skinner and Strikes On Top. The leaders remained mounted when the others of the society were marching on foot in preparation for their dance, and carried whips at the dance as insignia. These men were supposed to have been outstanding warriors who had while mounted actually counted coup against the enemy. Two members of the last-admitted company served as *atsa'an* (waiters, messengers) at the dances, and each society had an announcer, presumably chosen from among the "old men" who had gone through the Law Enforcer Dance.

[13] Kroeber, 1908, p. 234.